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Str. H. W. Butterff.

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Leaves Paducah for Nashville every Wednesday, 12 m.

Leaves Clarksville every Tuesday noon for Paducah.

Leaves Nashville every Saturday noon for Paducah.

For freight or passage apply on board or to Given Fowler, Agt. J. S. Tyner, W. A. Bishop, Master.

ST. LOUIS AND TENNESSEE RIVER PACKET COMPANY.

FOR TENNESSEE RIVER



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LOUIS PELL, Master.

EUGENE ROBINSON, Clerk.

This company is not responsible for invoice charges unless collected by the clerk of the boat.

BRINTON B. DAVIS, F. A. I. A.

ARCHITECT

116 BROADWAY PHONE 20

RAILROAD TIME TABLES.

ILLINOIS CENTRAL.

Corrected to Jan. 7, 1903.

South Bound	121	108	107
Lv. Cincinnati	6:00pm	8:00pm	8:40pm
Lv. Louisville	7:30am	9:00pm	12:50pm
Lv. Owensboro	9:00am	9:10pm	9:00am
Lv. H. Branch	12:30am	12:30pm	2:20pm
Lv. Central City	12:30am	1:00pm	4:20pm
Lv. Nortonville	1:30pm	1:40pm	5:00pm
Lv. Evansville	2:30pm	4:00pm	5:30pm
Lv. Hopkinsville	11:30am	11:30am	4:30pm
Lv. Princeton	2:24pm	2:24pm	5:40pm
Ar. Paducah	8:40pm	3:37am	7:00pm
Lv. Paducah	8:50pm	3:47am	7:10pm

Ar. Fulton	5:30pm	4:50am	8:00pm
Ar. Cairo	10:15pm	12:15pm	10:15pm
Ar. Paducah Jet.	8:40am	8:40pm	8:40pm
Ar. River	8:40am	8:40pm	8:40pm
Ar. Jackson	7:10am	7:10pm	7:10pm
Ar. Memphis	8:30am	11:50pm	8:30pm
Ar. N. Orleans	7:00pm	10:30am	7:00pm

Lv. Hopkinsville	125	102	104
Lv. Princeton	7:30pm	9:00pm	9:00pm
Lv. Memphis	7:00am	8:40pm	8:40pm
Lv. Jackson	8:11am	8:57pm	8:57pm
Lv. River	9:51am	9:51pm	9:51pm
Lv. Paducah Jet.	8:51pm	8:51pm	8:51pm
Lv. Fulton	8:25am	8:25pm	8:25pm
Lv. Cairo	6:00am	10:27am	10:27am
Ar. Paducah	7:40am	11:30am	11:30am
Lv. Paducah	7:50am	11:30am	11:30am

Ar. Princeton	9:22am	12:40pm	2:40pm
Ar. Hopkinsville	3:40pm	10:10am	10:10am
Ar. Evansville	6:30pm	10:10am	10:10am
Ar. Nortonville	10:30am	2:30pm	2:30pm
Ar. Central City	11:30am	2:10pm	4:20pm
Ar. H. Branch	1:00pm	2:00pm	5:10pm
Ar. Owensboro	2:30pm	2:30pm	5:10pm
Ar. Louisville	4:20pm	5:30pm	7:40am
Ar. Cincinnati	9:12pm	11:50am	9:12pm

Lv. Paducah	125	102	104
Ar. Princeton	6:30pm	8:00pm	8:00pm
Ar. Hopkinsville	8:20pm	8:20pm	8:20pm

ST. LOUIS DIVISION.

South Bound	305	275
Lv. St. Louis	7:30am	10:30pm
Ar. St. Louis	2:30am	10:40pm
Ar. Chicago	2:30am	8:20pm
Ar. Carbondale	11:00am	2:30am
Ar. Parker	12:30pm	4:30am
Ar. Paducah	4:30pm	7:40am

North Bound	305	275
Lv. Paducah	12:15pm	6:15pm
Ar. Parker	2:40pm	10:25pm
Ar. Carbondale	4:00pm	12:30am
Ar. Chicago	7:00am	10:30am
Ar. St. Louis	7:40pm	6:30am

For further information, reservations, tickets, etc., call on or address J. T. Donovan, agent, Paducah, Ky. C. C. McCarty, D. P. A., St. Louis; John A. Scott, A. G. P. A., Memphis; A. H. Hanson, G. P. A., Chicago, Ill.

NASHVILLE, CHATTANOOGA & ST. LOUIS R.R.

In effect April 13, 1903.

SOUTH BOUND.

In effect April 13, 1903.

Lv. Paducah	7:25am	2:15pm
Union Depot	7:30am	2:20pm
Paris	9:58am	4:30pm
Hollow Rock Junction	10:30am	5:17pm
Jackson	12:25pm	7:35pm
Ar. Memphis	3:45pm	
Nashville	1:35pm	9:30pm
Chattanooga	9:30pm	3:05am
Atlanta		7:30am

Lv. Atlanta	8:30pm	
Chattanooga	5:00am	1:15am
Nashville	2:15pm	7:00am
Memphis	12:30pm	
Jackson	8:15pm	7:45am
Hollow Rock Junction	5:30pm	10:30am
Paris	6:15pm	11:05am
Union Depot	8:25pm	1:15pm
Ar. Paducah	8:30pm	1:30pm

All trains run daily. Through freight and passenger service between Paducah and Jackson, Memphis, Nashville and Chattanooga, Tenn. Close connections for Atlanta, Ga., Jacksonville, Fla., Washington, Baltimore, Philadelphia and New York; also for Arkansas, Texas and points south.

For further information, call on or address W. L. DANLEY, G. P. & T. A., Nashville, Tenn. Or R. S. BURNHAM, Ticket Agent, Paducah, Ky.

Illinois Central R.R.

KING REX

having issued his declaration, it now remains for his loyal subjects throughout the land to proceed to the Festive City of

NEW ORLEANS

and pay tribute to His Majesty by participating in the festivities of

MARDI GRAS

which for the year 1903 will be held on

February 23 and 24

For this occasion the

Illinois Central R.R. Company will sell tickets on certain dates to New Orleans from stations on its line at

VERY LOW RATES

Your local ticket agent will tell you the dates of sale, specific rates and limits of these Mardi Gras tickets.

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The..... REFORMER

By CHARLES M. SHELDON.

Author of "In His Steps," "Robert Hardy's Seven Days," Etc.

Copyright, 1901, by Charles M. Sheldon



"I'll have the property made over to Hope House," he said briefly.

"Thank you," Gordon answered simply, and again there was a silence.

"I want to make some atonement," Marsh spoke slowly. "Do you think this will be so regarded?"

"Yes; it will be a great help to us," Gordon rose, and Marsh held out his hand.

"I'll have the business attended to at once, and—and—I'll be down to Hope House some time this week."

"Thank you. We shall be glad to see you," Gordon spoke gravely, and after shaking hands he went out. As he went down the stairs he had a momentary tinge of remorse at the thought of having done Marsh some injustice or of having accepted the gift of the property churlishly and in an ungracious spirit.

But as he came back to the scene of the fire he said to himself: "Is it a case for effusive thanks that this rich man takes a fraction of the wealth that belongs to God and reluctantly lets humanity get some pleasure out of it? He broke a dozen distinct ordinances relating to tenement house construction when he ordered No. 91 built. He put up a deathtrap and received money for its use. He cowardly absented himself from a knowledge of the human misery that his building housed, and when a disaster fell directly traceable to his criminal greed he ran away from the horrors for which his own hand was responsible. Was it, therefore, in order that he, John Gordon, and Hope House and the public should fall down at the feet of this man with effusive and extravagant praise for atoning in a small degree for a tremendous wrong?"

Yet that is what the public, through press and pulpit, did when it was known that Mr. Marsh had done. His act was lauded as "a most noble exhibition of philanthropy," "a splendid example to others," "a fine gift outright to Hope House—Mr. Philo H. Marsh donates \$25,000 worth of valuable property." Mr. Marsh's minister mentioned the gift from the pulpit and took occasion to use the incident to illustrate the growing habit on the part of rich men to give sums of money for philanthropic causes. At what time had that pulpit ever spoken out against the lawless greed which characterized this philanthropist when he allowed his business methods to sink to the level of barter in flesh and blood because other men did the same and the breaking of ordinances was counted a trivial thing simply because everybody did it? Is it not time that the pulpit said something in condemnation of wicked and un-Christian ways of making money before it says much more in praise of those who give what they have never rightly earned? A philanthropist is not one who gives money to humanity that he has obtained by wronging humanity. Such a man is simply a highwayman giving up a stolen of the plunder he has iniquitously extorted.

When Gordon reached Hope House, he found waiting for him a note from Archie Penrose's aunt, Mrs. Constance Penrose.

Mr. Penrose was a society young man who had no visible means of support, aside from the money his father, recently deceased, had left him. Archie Penrose had never made a cent of money by a stroke of labor of any kind, but that was nothing against him in the eyes of fond mothers with marriageable daughters. There were thousands of women in the city who would have counted themselves or their daughters as specially favored if Archie Penrose had come into the house as a suitor. It made no difference that his reputation had suffered in various ways. He had money, he was of a distinguished family, his manners were regarded as elegant, and he had an aunt who gave the most select receptions and entertainments in the city. In the sight of any man or woman of right definitions of manhood this young figurehead of an aristocratic family was simply one of the ciphers of civilization. He made nothing that added to humanity's comfort or knowledge. He contributed absolutely not one grain of helpfulness or comfort or hope to a suffering, struggling, needy world. He lived to get all the pleasure he could himself, much if not all of it gained with a total disregard for any one else's pleasure, and yet he moved through what is called the best society, courted, admired, fawned on, eagerly invited out to an endless round of social functions which a certain class of rich people in America make the most important business of their lives.

Mrs. Constance Penrose was a person of more value than her distinguished nephew. She was rich, but not given over altogether to society and its shallow enthusiasms. There were other things in which she was genuinely interested, and among them was the career of John Gordon. She had known him as a boy, had watched him through his college course and his trip abroad, and, being a woman of very decided and individual opinions, she had more than once expressed her interest in the experiment Gordon was making. More than once she had complimented him to her nephew, to that young man's great disadvantage.

The note which Gordon found at Hope House was an invitation to an

evening at the Penrose mansion in Park avenue.

Why have you cut yourself off from all of your former friends? Do you owe nothing to us rich sinners, as well as to the poor ones? Come and reform the boulevard if you are really in the reform business, for we need it as much as the slum. Why are there no social settlements among us? It strikes me that people like your Miss Andrews are living at the wrong end of the problem. If we could only be saved, we have the means and ability to save the other end; but I want you to come and see me and tell me about Miss Andrews. Have you fallen in love with her? And how about Luella? Young man, come and give an account of yourself. Luella will be here, and Mary and the Lowells and the Cranstons and that graceless nephew of mine, who, by the way, now that you are out of the way, is paying court to Luella. You have neglected us all shamefully. We will forgive you if you appear among us again. It will not be a large company—about twenty-five. Surely you have not cut us all out of your acquaintance forever. If you don't care for the rest, come to satisfy my curiosity about your future. You know I was one of your best friends when you were a boy in the university. I have a real interest in your future, and I am not all frivolous or given up to the whirl or the world, as I hope you know. Hoping to see you, I am your friend and well wisher.

CONSTANCE PENROSE.

Gordon thoughtfully considered the invitation and finally accepted it. When the evening named by Mrs. Penrose came, he went up on the boulevard. There was nothing particularly unusual in the situation, and yet in some unexplained manner as he entered the Penrose mansion he was conscious of a strange excitement, as if before the evening was over events would occur that would make serious history for more than one of the guests.

Mrs. Penrose met him with a genuine friendliness.

"Ah, welcome, Mr. Reformer! I appreciate your coming out of your social dungeon to see us. You cannot always be living on heretics. There must be some comedy to relieve the tragedy, eh?"

"Some kinds of tragedy cannot be relieved by any kind of comedy," Gordon replied grimly. "But I'll promise not to talk shop unless I am drawn into it. You didn't ask me to come for that, did you?"

"Didn't I? You are the host of the occasion. Everybody is talking about you."

"Let us change the subject then."

"And talk of Miss Andrews?"

"No," Gordon said coldly.

"No! Is that forbidden ground?"

She spoke seriously. "I am actually interested in her and in all you are doing. Some time you must tell me. Will you?"

"Yes," he answered earnestly, a little ashamed of his earnestness. "Of course I believe in it all, only I didn't wish to seem to lug it in on this occasion."

"I understand," Mrs. Penrose answered brightly, and as Gordon passed on she introduced him to Professor Emory of the university.

Gordon had heard of Professor Emory and had read two of his books. The man was a scholar and had read everything in his own line of sociology. Without meaning to do so Gordon soon found himself deep in a discussion with the professor over one phase of the social question, which one of the professor's books had touched on—"The Personal Element of Responsibility For Relief of Unjust Social Conditions."

Gordon disagreed totally with the professor's conclusions and frankly told him so. The professor blandly smiled and laid down another proposition to which Gordon found himself totally opposed. The professor again smiled in such an exasperating manner that Gordon almost lost his temper. He pulled up just in time, however. He was so near it that he asked a question that otherwise he would not have asked.

"What you say is good theory, professor, but have you ever lived among the people and studied them at first hand to see if your theory will work?"

The professor changed color and lost his bland and condescending manner.

"No, sir; I do not consider that a necessity to the proper discussion of the facts. I understand perfectly well what you mean. Nearly all social settlement residents make the same mistake. They think personal contact is necessary to a clear comprehension of situations. I do not so regard it. Not that I deprecate the service you are rendering," he added hastily, "but you exaggerate the importance of your contribution to the solution of the problem."

Gordon was spared the temptation of a reply by a voice near by and a hand laid on his shoulder.

"John, must I introduce myself? Why have you neglected us all so shamefully?"

(TO BE CONTINUED.)

A Questionable Pedigree.

Three little school children were seriously discussing the social conditions and positions of their respective parents and their ancestry, each one evidently determined to go one better than the other.

"Mother says I am descended from Mary Queen of Scots," triumphantly asserted little Eva.

"So am I, then," retorted Cousin Willie.

"Don't be silly, Willie," interpolated the third. "Why, you're a boy."

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